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The Sexual Life of the Child. By A. MOLL. Translated by E. Paul, with an Introduction by E. L. Thorndike. New York, The Macmillan Co., 1912. pp. xv., 339. Price \$1.75 net.

The author, as one would expect from his previous works, has given us a monograph that is both comprehensive in scope and sane in judgment. We note a few conclusions, taken at random: "I regard as one of the gravest scandals of our present penal system the ease with which a girl who makes a pretty curtsy in the court, and who appears to be shamefaced when giving her evidence, is believed by the judge or magistrate;" "I have been forced more and more to the conclusion that the importance of the factor of sexual experiences in the causation of disease has been greatly overestimated by Freud;" "the sexual enlightenment of the child is advisable; but for effecting enlightenment the school is unsuitable; this matter can best be undertaken by some private person, and above all by the mother; choice of the time must be guided more especially by the indications of psychosexual development;" "it has not been proved that masturbation during childhood is generally dangerous; the possibility of danger is, however, increased by long-continued and frequently repeated masturbation, also by the artificial postponement of the voluptuous acme, and by congenital predisposition to nervous disorders."

Professor Thorndike gives the book a strong recommendation, though he wisely adds a word of warning to those "who are unused to descriptions of symptoms of diseases, abnormalities, and defects." The meat is, indeed too strong for the average 'educated' parent; and this for the simple reason that the knowledge which Dr. Moll purveys is not counterbalanced and put in perspective by like knowledge of the other great systems and functions of the body. A very useful, and on the whole a very reassuring little volume could be made up by selection of the author's conclusions and recommendations, with omission of details.

Historical Studies in Philosophy. By E. BOUTROUX. Translated by F. Rothwell. London, Macmillan & Co., 1912. pp. xi., 336. Price \$2.50 net.

The World We Live In, or Philosophy and Life in the Light of Modern Thought. By G. S. FULLERTON. New York, The Macmillan Co., 1912. pp. xi., 293. Price \$1.50 net.

A First Book in Metaphysics. By W. T. MARVIN. New York, The Macmillan Co., 1912. pp. xiv., 271. Price \$1.50 net.

Conduct and Its Disorders Biologically Considered. By C. A. MERCIER. London, Macmillan & Co., 1911. pp. xxiii., 377. Price \$3.25 net.

We are glad to call attention to these books, though they lie somewhat far afield from the proper interest of the JOURNAL. Professor Boutroux, whose reputation in France is perhaps second only to that of M. Bergson, and who is well known in this country by his study of William James, here discourses of five great figures in the history of thought: Socrates, the founder of moral science, Aristotle, Jacob Boehme, Descartes and Kant. Professor Fullerton essays, in simple and straightforward style, "the working out of a sober realism, which will not refuse to accept suggestions from the idealist where such seem helpful, but which will take pains not to be misled into doing injustice

to the unmistakably real world given in experience." The book is meant for the plain man, and all technical notes are relegated to an appendix. Professor Marvin gives us a "student's first book in philosophy," which aims to "form a system of closely connected topics," to "represent consistently one contemporary philosophical tendency," and to accord with "the preceptorial method of instruction." After an Introduction, in which different views regarding the nature of philosophy are set forth and a definition of philosophy and metaphysics is offered, the book takes up in order the Nature of Science, and the Problems of General and of Special Metaphysics. Finally, the study of conduct, according to Dr. Mercier, resolves itself into the study of action and the study of ends or purposes. His first Book therefore examines the modes of human action under a number of headings,—spontaneous or elicited, abundant or scanty, instinctive or reasoned, original or imitative, etc.; his second Book, which is much longer, considers the ends that conduct strives to attain and the means by which these ends are compassed, dealing (always in the light of survival-value) with self-conservative and social conduct under all their manifold forms,—custom and fashion, patriotism and philanthropy, marital, parental and filial conduct, recreative and aesthetic conduct, investigation, religious conduct, etc. Dr. Mercier writes with a sincerity and vigor which compel respect, even if they do not always command assent.

Development of Religion and Thought in Ancient Egypt. By J. H. BREASTED. New York, C. Scribner's Sons, 1912. pp. xix., 379. Price \$1.50 net.

This modest little book, which contains a course of lectures delivered upon the Morse Foundation at Union Theological Seminary, is a work of real importance to students of comparative religion and social psychology. Professor Breasted is known both by his field-work in Egypt and the Soudan, and by his *History of Egypt*; and he here gives us in broad outline his view of the growth, consolidation and decay of the Egyptian religion.

The most important body of sacred literature in Egypt is, Professor Breasted insists at the outset, not the Book of the Dead, but the older 'Pyramid Texts,'—which are, in fact, "to the study of Egyptian language and civilisation what the Vedas have been in the study of early East Indian and Aryan culture." The content of these texts is sixfold: funerary and mortuary ritual, magical charms, very ancient ritual of worship, ancient religious hymns, fragments of old myths, and prayers and petitions on behalf of the dead king. It appears from them that a court-religion, the worship of the sun-god Ra, ran parallel with the worship of the Nile-god Osiris, the deity of the common people. "The fact that both Re and Osiris appear as supreme kings of the hereafter cannot be reconciled, and such mutually irreconcilable beliefs caused the Egyptian no more discomfort than was felt by any early civilisation in the maintenance of a group of religious teachings side by side with others involving varying and totally inconsistent suppositions. Even Christianity itself has not escaped this experience." Later, in the feudal age (B. C. 2160-1788), the moral sense emerges, and social justice becomes the official doctrine of the state; these ethical ideas are, in the writer's opinion, not of Osirian but of Solar origin. Still later, Amenhotep IV. (B. C. 1383-1365) attempts, and fails, to introduce a reform of religion on a monotheistic basis. And yet later we